terestedness. Those who have made it their business to corrupt their species, and those who habitually mingle with the abandoned, have generally reasoned themselves out of all belief in human virtue. Persons once cheated are afraid of deceit all their lives after; and when nations have come to see the hollowness of the professions of patriotism which those who wish to lead them have made, they are apt to conclude in their haste that all men are deceivers.

We are most anxious that it should be observed, that the view which we have presented of human nature encourages no such dark and suspicious sentiments. It does not lead every man to suspect his neighbour; it rather leads every man to be jealous of himself. No two classes of maxims can be more opposed than those of such writers as Bochefoucault and Helvetius, who exhibit human selfishness in unrelieved colours, that we may be brought to distrust all men; and those of good men who love the human race, even when they mourn over its sad degeneracy. We acknowledge that, in perfect consistency with the views above developed, there may be among mankind much real hospitality, kindness, and sympathy with distress; much sincere friendship, noble patriotism, and large-hearted philanthropy; the heart to feel and the hand to help; the spirit to purpose, and the courage to execute, deeds of patience and the highest heroism.

We are most anxious, too, that the views expounded should be distinguished from those of the Utilitarian school of philosophy in this country, and of what has been called the Sensational school in France, and of all who tell us that every man is mainly governed by a regard to his own interest. Truly, there are some who would degrade human nature lower than it is, on the pretence of exalting it. Fallen though mankind be, they are capable of entertaining and cherishing many kindly feelings

and benevolent affections, and they are fully as often swayed by impulse, caprice, lust, arid passion, as by a systematic selfishness.

We utterly abhor such a sentiment as that on which a certain writer would found a whole theory of jurisprudence, namely, that every man pursues his own interest when he knows it. We may agree with Ilochefoucault when he says, " That which we take for virtues is often nothing but an assemblage of divers actions, and of divers interests, which fortune or our own industry knows how to arrange/' " We are so prepossessed in a way in our own